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Biography.

LIFE OF SAMUEL JOHNSON, D.D.

THE FIRST PRESIDENT OF KING'S COLLEGE, IN NEW-YORK.

[*Continued from page* 196.]

THREE of the gentlemen who appeared on the side of the Church, although they could repel the arguments of their opponents, yet were not able to withstand the alternate reproaches and entreaties of their friends. At length they were so lucky as to discover some way of getting over their scruples, and they continued in their stations—living to a good old age, eminent in their profession, and much respected by their country. And it has often been observed of them, to their honour, that, amidst all the controversies in which the Church was engaged during their lives, they were never known to act, or say, or insinuate, any thing to her disadvantage.

As to Messrs. Cutler and Brown, (the former president of the college, and the latter a tutor in it,) and Mr. Johnson, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books which they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for Boston, proposing to embark from thence for England, to obtain holy orders in the Church. Mr. Wetmore followed them in a few months.

When Mr. Johnson took leave of his people, whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Church of England, he would never leave them; but after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their minister. But, with such an offer they were un-

able to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seriously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and especially his prayers.—And, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to the neighbouring parishes to come to West-Haven, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the Orders of the Church.

After a few days, therefore, he took his final leave of them, and proceeded on his journey to Boston, in company with Messrs. Cutler and Brown. At Rhode-Island and Boston they were treated with all possible respect by the members of the Church. At Boston they were about to erect a new Church, and this was offered to Mr. Cutler. The gentlemen there also engaged a passage for the three associates in a ship that was just ready to sail; and, at their own expence, furnished them with every thing that might be needful or useful to them during the voyage. After spending about a week in Boston, they embarked on the 5th of November.

They arrived in the Downs, after a rough and stormy passage, and landed at Ramsgate on the 15th of December; whence they went the same day to Canterbury. There they were obliged to wait three days for the stage coach; and an opportunity was thus offered them of seeing the chief curiosities of that ancient and venerable city. The day after their arrival they attended divine service at the Cathedral Church. Here every thing was new and surprising to them. The magnificence of the building, the solemnity of the service, and the music that attended it, all conspired to fill them with exquisite pleasure.

They had no introductory letters to any persons in Canterbury; however, on their request they were introduced to the Dean, who was the learned and excellent Dr. Stanhope. When they came to the Deanry, they sent in word, by the servant, that they were gentlemen from America, come over for Holy Orders, who were desirous of paying their respects to the Dean. The Dean himself came immediately to the door, took them by the hand, and, to their surprise, said, "come in gentlemen; you are very welcome. I know you well; for we have just been reading your declaration for the Church." It seems, the declaration, with their names annexed to it, had got into the London papers, and the Dean, with a number of Prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides.

The next day the Dean, who was then to set out for London, took his leave of them for the present, giving them his advice and direction; and afterwards he did them many kind offices, as he had opportunity. While they continued in Canterbury, they were happy in the notice and friendship of the Sub-Dean, Mr. Gostlin, and of the Prebendaries, especially Dr. Grandorge, who was Chaplain to the Earl of Thanet. This gentleman, some months afterwards, meeting them in London, took them to his lodgings, and counted out to each of them ten guineas, which was a present from the Earl, his patron, for the purchase of books; and afterwards he procured from his Lordship forty pounds more for Mr. Cutler's Church.

On coming to London they were received with all possible kindness by Dr. Robinson, the Bishop of London, and by *the Society for the Propagation of the Gospel:* and it was readily agreed, that Mr. Cutler should be sent to the new Church in Boston; Mr. Brown to Bristol, in New-England, a mission that was vacant; and Mr. Johnson to Stratford; and that Mr. Pigot should be fixed at Providence. The two Archbishops, Dr. Wake and Sir William Dawes, the latter especially, received them with parental affection. Many gentlemen were fond of commencing an acquaintance with them, particularly Mr. King, Master of the Charter-House; Dr. Astry, the Treasurer of St. Paul's; Dr. Berriman, then Chaplain to the Bishop of London; and the Chaplain's brother, Mr. John Berriman, a most worthy clergyman. With them Mr. Johnson afterwards maintained a long friendly correspondence by letters, but more especially with Dr. Astry and Mr. Berriman.

While the three candidates were preparing for ordination, and going on with great dispatch, Mr. Cutler was taken ill of the small pox, and had it severely; but by God's goodness he recovered. This caused their ordination to be deferred till the latter end of March; when, by letters dimissory from the Bishop of London, Dr. Robinson, near the point of death, to Dr. Green, then Bishop of Norwich, and Rector of St. Martin's, they were ordained by the latter, first Deacons, and then Priests, in St. Martin's Church. They now proposed shortly to make a visit to Oxford. But within a week. Mr. Brown was seized with the small-pox, which proved fatal to him! He expired on Easter-eve, to the great loss of the Church, and the inexpressible grief of his two friends, especially of Mr. Johnson. He was universally allowed, by all competent judges, to be one of the most promising young men that his country had ever produced.

In the beginning of May, Mr. Cutler and Mr. Johnson, in prosecution of their former intentions, went to Oxford. On their arrival, they found that their friend, Dr. Astry, had procured from the university the degree of Doctor in Divinity for Mr. Cutler, and that of Master of Arts for Mr. Johnson, and that the diplomas were prepared: these were respectfully presented to them by Dr. Shippen, the Vice-Chancellor. The kind-

ness and politeness with which they were treated by the heads and fellows of the houses in general, exceeded their highest expectations. These gentlemen all seemed to study what could be done to increase the happiness of these American visitants. On this occasion, Dr. Delaune, President of St. John's College, and Dr. John Burton, Fellow of *Corpus Christi*, with whom Mr. Johnson afterwards held a correspondence, particularly distinguished themselves by their acts of friendship.

After spending a most delightful fortnight at Oxford, Dr. Cutler and Mr. Johnson returned to London; and in the beginning of June, they made a visit to the university of Cambridge, where Dr. Snape was Vice-Chancellor, and where they were admitted to the same degrees, and treated in the same respectful manner as at Oxford. Mr. Wetmore, who had lately arrived in England, accompanied them in this tour. After spending a fortnight at this university, they came back to the metropolis. The remainder of the time, before their embarkation for America, was employed in conversing with their friends, in seeing the curiosities in and about London, and in making short excursions to Windsor, Hampton-Court, Greenwich, &c. &c.

They received their letters of licence from Bishop Gibson, who, by this time, had been translated from Lincoln to London. With this learned and excellent prelate they conversed frequently on the state of the Church in the colonies. They urged the necessity, as they had repeatedly done with their friends in London, and at both the universities, of sending Bishops to America; representing it as, in their humble opinion, a dishonour to the Christian and Episcopal nation of England, that America, which had been planted for one hundred years, and contained a large number of Episcopal congregations, should still be without some of the most important offices of the Church, for want of an Episcopate. His Lordship was of the same opinion with them; and, the next year, on occasion of the Nonjurant Bishops sending two of their number over to the colonies, he entered warmly into the affair; but he could not prevail with the Ministry to give his proposal the attention it deserved. He continued to be zealous for such an establishment as long as he lived; and condescended, in many kind letters, to correspond with Mr. Johnson, on that and other subjects relating to the Church.—[*To be continued.*]

SKETCH OF THE CHARACTER OF THE LATE DR. EDWARD BASS.

NOTHING can be more useful than to call the attention of men to the characters of those who have exhibited examples of piety, of charity, and of Christian excellence. It is

especially by this means that the living are excited to imitation, and the usefulness of the dead is thus happily continued beyond the grave. Few men have maintained through so long a period, a character so entirely conformed to the Christian standard, as did the venerable Prelate whose death has been lately announced. It is a tribute due to his memory, and society claim of us, that we record some faint sketch of his life and virtues.

Edward Bass, D. D. was born at Dorchester, near Boston, in Massachusetts, on the 23d day of November, 1726. At the early age of 13 he entered Harvard College, and commenced Bachelor of Arts at that seminary in 1744. From this period until he received the degree of Master of Arts, he was engaged in instructing a school, occupying his leisure hours in such studies as were suitable to the profession for which he was intended. From 1747 to 1751, he resided at the college, making progress in theological studies, and occasionally supplying vacant pulpits in the congregational churches. In 1752, at the invitation of the Episcopal Society in this place, [*Boston*] he went to England, and on the 24th day of May was ordained by the excellent Dr. Thomas Sherlock, then Bishop of London, in his Chapel at Fulham. In the autumn of the same year he returned to New-England, and soon after took charge of the Church in Newbury, at that time vacant by the death of the Rev. Matthias Plant.

In July, 1789, the University at Pennsylvania conferred on him the degree of Doctor in Divinity. In 1796, he was unanimously elected, by the Convention of the Protestant Episcopal Churches of the Commonwealth of Massachusetts, to the office of Bishop of that Church; and was accordingly consecrated in Christ Church on the 7th day of May, 1797, by the Bishops of Pennsylvania, New-York and Maryland. On the 27th day of the same month he was received and acknowledged in the most affectionate and respectful manner by the clergy of his diocese then assembled in Trinity Church, *Boston*. Some time after, the Episcopal Churches in the state of Rhode-Island elected him their Bishop, and the last summer a Convention of the Churches in New-Hampshire also put themselves under his jurisdiction.

Bishop Bass was a sound Divine, a critical Scholar, an accomplished Gentleman, and an exemplary Christian. His manners were polished, his disposition amiable, his temper mild, his conversation improving, his benevolence warm, his piety uniform, his charity unlimited. For more than fifty years he sacredly devoted all his talents to his Great Lord and Master in the affectionate and diligent cultivation of that portion of the gospel vineyard committed to his care. Seriously impressed with a sense of the duties of his station, nothing short of necessity formed in his mind an apology for the omission of them. In his public discourses he aimed at plainness and usefulness.—From subjects the least connected with practical topics he rarely failed to draw

something calculated to mend the hearts or the manners of his hearers. He had nothing of that newfangled candour which looks with equal indifference on all opinions, even on the most important subject. With the most scrupulous respect for the rights of conscience and of private judgment in others, he united a firm and unshaken adherence to that system of Christian doctrine and discipline which he had adopted from conviction. In his devotions he led his people with the winning example of piety, chastised in its manner with the most temperate gravity, never relaxing into formality nor strained into enthusiasm. Although from principle as well as habit he was zealously attached to the forms prescribed by the church, yet on occasions out of the ordinary course, he exhibited in his devotional compositions a talent rarely equalled and never excelled by those whose mode of worship authorizes and requires extemporaneous addresses to the Deity.

In private life Dr. Bass was uniformly amiable and respectable, and thus inspired all his associates with affection and reverence; keeping always in view the decorum of his station in society, he did not morosely abstain from the innocent relaxations of life, but by cheerfully joining in decent and moderate festivity, he taught others how far it was safe to indulge, and prudent to restrain.

But it was in the elevated station of a Diocesan that the character of this excellent man was most fully displayed. Anxious above all things to approve himself to the great head of the church, his humility grew with the honours conferred upon him by his brethren. So far was he from claiming the distinctions appertaining to his rank, that he did not receive them without sensible pain, and constantly exhibited a winning example of meekness and gentleness which gave lustre to all his accomplishments and all his virtues. Though at some periods of his life he was severely tried, he maintained a moderation and forbearance which checked the rage of party, and fortified him against sufferings which a mind less correct must have undergone in similar situations.

Blest by nature with a vigorous constitution, which he sedulously preserved by temperance and exercise, he enjoyed an uncommon share of health through the greatest part of his life. On the 10th of Sept. 1803, after an illness of but two days, he died as he had lived, full of piety, resignation and humility, and is doubtless now receiving the rewards of a long and diligent life, spent in the service of his God and his fellow men.

FOR THE CHURCHMAN'S MAGAZINE.

AN ACCOUNT OF THE RISE AND PROGRESS OF THE EPISCOPAL CHURCH IN ROXBURY.

ABOUT the year 1753, Capt. Jehial Hawley, and Mr. Joseph Benedick, of New-Milford; Messrs. Zenos Ward, and David Squire, of Southbury; Messrs. John and James Masters, of Woodbury; Messrs. Ebenezer Thomas, Joseph Wellar, David and Isaac Castle, Nathan Squire, and Titus Beach, agreed to form themselves and their families into an Episcopal congregation, and to meet in a private house at Roxbury, as being the most central place. Fully persuaded in their own minds that God would bless their undertaking, the Church being an establishment of his own institution, and having no prospect of soon obtaining a person in holy orders to minister among them, they made choice of Capt. Hawley to be their reader for the ensuing year; Zenas Ward, and Daniel Squire was nominated to act as Wardens. Capt. Hawley was an excellent reader, a man of unblemished character, of clear understanding, and of exemplary piety. His Christian conversation, and persuasive manner of confirming the doubtful and of gaining numbers to the Church who had ignorantly opposed themselves, brought in fresh accessions to this newly-begun worshipping assembly; and it was not long before they found themselves in a capacity for building a house for public worship. The Rev. Mr. Palmer was the priest who officiated in this Church. Some time after, the Rev. Mr. Davies, a very promising young man, settled at New-Milford, and in his mission Roxbury was included. But his ministry was soon finished, for he died in the bloom of his life and usefulness, and was succeeded by the Rev. Mr. Clerk, who continued to officiate in that mission till about the year 1770, when the Rev. Mr. Marshal was appointed Missionary to the Churches of Roxbury and New-Milford. During his ministry these Churches experienced sundry vicissitudes of fortune, but being a man full of patience, and stedfast in the gospel, during the space of ten years, he faithfully watched over our spiritual interests, and after his death the mission was vacant for several years. In —— Mr. Marsh was appointed Minister of the Churches of New-Milford and Roxbury, and left them in 1799; and from that to the present time we have had no Clergyman settled among us, except that the Rev. Mr. Judd officiated to us two years upon the *hiring scheme*.

"A good name is as ointment poured forth."
"He loved our nation and built us a Synagogue."

Yes, the names of our first fathers in Christ, are verily as ointment poured forth;—they indeed loved our nation, the Church

exceedingly, and though neither of them built a synagogue of perishing materials, yet they jointly contributed to that good work, and what is more, laid such a foundation for a spiritual building, that their faithful descendants, and the descendants of those who were added to the Church through their means, are many in number. And therefore, before we conclude this sketch of the rise of the Church in Roxbury, it is proper, that we review the prominent features of character in some of our first founders.

Jehial Hawley was Captain of the Militia, several years a representative for the town of New-Milford in General Assembly, and was annually chosen Reader of the Church of Roxbury for the space of 12 years. But, having a large family, and favourable prospects inviting him, about the year 1765, he removed to Arlington in the state of Vermont, whither several of his friends followed him. By these removals the Church in Roxbury was much diminished.—Though cumbered with many things in making provision for a numerous family, Capt. Hawley did not forget "the one thing needful," but with unremitting zeal for his Master's glory and the salvation of his fellow men, he commenced the worship of the Church at Arlington immediately upon his settling there, and, with the blessing of God upon his unremitting and pious labours, he so spread the doctrines of the Church among the people of that place, that till the time of the revolution, almost the whole town consisted of Episcopalians.—Soon after Capt. Hawley's settlement in the state of Vermont, a dispute arose between the state (then colony) of New-York and Vermont, concerning certain titles and claims to lands comprehended within the boundaries of the latter;—the right to which could not be ascertained but by sending agents from both states to England. Vermont sent two, of whom Capt. Hawley was one. To blacken the character of the Vermont Agents, and thereby to invalidate their Agency, some people in New-York were very active; but though they partly succeeded in depreciating the merit of the one, Capt. Hawley's character was so fair, that it was invulnerable, and every attempt to destroy it but reflected disgrace upon his calumniators. In England he was treated with the most flattering marks of respect by several of the first characters, and by the Earl of Dartmouth in particular; and such was the estimation in which his prudence and judgment were held by the co-partners of this agency, that they would never act as a board without his co-operation, and by his means chiefly the Vermont claims were substantiated.

After his return from England, Capt. Hawley continued Reader of the Church in Roxbury; but for the heinous crime of loyalty to his sovereign he was apprehended and committed to Litchfield jail;—from which, through the mediation of friends and the fairness of his own character, having obtained his libe-

ration, and not knowing of an asylum where he could be safe, necessity obliged him to join the army of Gen. Burgoine, who was then on this side of Lake Champlain, and who appointed him president of a board of examiners, to ascertain who were, or were not loyalists among his prisoners. Before this board persons frequently were brought, who were not loyalists, to whom Mr. Hawley was always wont to shew every indulgence compatible with his office, even when his coadjutors were of a different mind. His language used to be, "man is a free agent; the question between the Americans and the mother country is not yet decided; each party have a right of thinking as he pleases; to-day these men are in our power; to-morrow we may be in theirs; that mercy we would beg from our conquerors, is certainly due to such as are now in our hands; let it be known that we are Christians, whose duty it is to be merciful and to forgive our enemies." This is the genuine language of the Church; from their litany and other prayers, he had learned to speak and act in their manner. Although he had suffered imprisonment, confiscation of estate, and the most litigious treatment from his neighbours and acquaintance, and all because he was a loyalist; yet he had not learned in the school of Christ, "to render evil for evil, railing for railing," or persecution for persecution; "but contrarywise blessing." And matters under his presidency were conducted with so much mildness, candour, humanity, and truly Christian tenderness and moderation, that after the capture of Burgoine (one of the articles of capitulation being that those who had not taken up arms might go to Canada) those very people who had so abused and persecuted him before, now invited him to return with them to Arlington; for he had completely conquered their malice, and made them ashamed of their ill-will towards him. Many of those, who, without cause, had formerly considered him as their worst enemy, now viewed him as their best friend; and as in time past they had judged him to be one of the worst of men, so now they ranked him in the number of the very best. Nay, from one extreme to its opposite is the mind of man so quickly precipitated, that several of Mr. Hawley's bitterest political enemies were exceedingly urgent with him to return to his former place of abode, and even made overtures to him that they would unite in exerting all their influence to get his losses made up to him; and when they saw that persuasives on the score of interest could not induce him to alter his resolution of going to Canada, they endeavoured to prevail with him by arguments drawn from the principles of self-preservation; telling him, that the journey to Canada would be too much for a man of his years; and begging him to relinquish it, and spare a life which yet might be productive of much usefulness among his old neighbours and acquaintance. But firm to his purpose, he undertook his journey, and, as they had predicted, he died on the way. Thus ended the life of this truly great and good man.

Perhaps the writer of these sketches may be charged with being too particular, but he thought it honourable to the Church of Connecticut, to transmit to posterity the name of a man who may be deservedly considered as a pattern worthy of imitation; and to whom Daniel's character may not improperly be applied; that his enemies "could find no fault in him, except they found it concerning the law of his God."

Nor must the memory of our original wardens be passed over in silence. Mr. Squire died first, having acted as warden about 29 years. He was faithful in discharging the duties of his office; a man eminent for his integrity of manners, and unshaken attachment to the Church. Mr. Ward lived about 11 years after the demise of his fellow-warden, having with honour and a good conscience discharged the duties of his office during the space of 40 years. He was a man of great understanding, and richly merited the character of "having searched the scriptures daily." In such a school as the Church, who would not profit? where Christ himself is the instructor, and the holy scriptures the classics, needs must the man be dull indeed, who cannot learn to be "wise unto salvation!"

After the death of Mr. Squire, Daniel Wellar was chosen warden, and served a few years. After him, Nathan Squire was chosen, and at the end of the year declined serving again. Next, Amos Squire was appointed, and continues annually elected, to the present time. After the death of Mr. Ward, his son, Mecock Ward, was appointed warden, who is at present in that office.

Our readers since Capt. Hawley's time, have been Isaac Hunt, who officiated for about 3 or 4 years; Nathan Squire about 3 or 4 more; Benajah Hawley 9 or 10 years, and resigned; and Benjamin Squire, Adna Mallory and Thomas Canfield, have acted as Readers, not by stated periods, but as opportunity permitted them.

The Church in Roxbury may be noted for her zeal, for her attachment to her ministers, and for the preservation of peace among the members of her community. Though it hath been our lot, during long intervals to have no clergyman, yet from the beginning we have uniformly done all that was in our power to have public worship every Sunday, and we have been so far fortunate as to make choice of persons proper for acting in the capacity of lay readers. But this has always been purely in consequence of necessity, as we do not by any means approve of lay-reading when a regular ministry can be obtained.

As to our Ministers; we have uniformly liked them; never have had the least misunderstanding with any of the sacred character; but have always had reason to approve their conduct, as we have always profited by their labours and doctrine: but it ought at the same time to be remembered, that all our ministers have been confessedly able and exemplary men.

The peace of the Church in Roxbury has not been once materially interrupted during the space of 50 years; and we have reason to hope that our prayers will always be heard, when we pray in faith, that God would "grant peace in our time."

In the vacancy between the death of the Rev. Mr. Marshall and the settlement of the Rev. Mr. Marsh, the Church languished and seemed to be disconsolate; and since the Rev. Mr. Judd has left us, we have had no sacerdotal officer, but we live in hopes that God in the course of his providence will send a labourer into this part of his vineyard. B. H.

Roxbury, 1805.

N. B. The authenticity of facts recorded in this memoir, we believe is well founded. But as most of the dates are unascertained, it would be obliging in any of our friends to transmit a correction of those that are erroneous, and at the same time an exact statement of such as are referred to, to be inserted as a supplement to this publication. And as we are persuaded, that for the want of correct information in the Chronological part, the histories of our several Churches are kept back from public record, the Editors earnestly request that the facts may be ascertained and transmitted for publicity in the Magazine, even with approximate dates; for the longer a business of this nature is deferred, instead of lessening the attendant difficulties, they do but daily increase, both in number and magnitude. A great deal of our Church history, for the want of regular records, is to be obtained only from our elderly people, *viva voce*, and by consulting them, much valuable information, we are persuaded, may be obtained. It were therefore much to be wished that the clergyman of every parish would directly make such enquiry, and commit it to writing. before our living records be consigned to the mansions of oblivion, from whence we can derive no information whatsoever. S.

FOR THE CHURCHMAN'S MAGAZINE.

AN HISTORICAL SKETCH OF THE ORIGIN

OF SOME OF THE EPISCOPAL CHURCHES IN NEW-ENGLAND.

[*Continued from page* 139.]

WE will take up our subject where we left it, viz. at the conclusion of Mr. Heathcote's letter to the venerable society respecting the Rev. Mr. Muirson's first visit to Stratford, in Connecticut. Mr. Muirson gave the same account of his journey, adding, that the people invited him to come again. Accordingly in April, 1707, he visited them, and Colonel Heathcote was pleased to accompany him. They now found the Episcopalians much more earnest to have the worship of the

Church settled among them, and the Independents more incensed: The ministers and magistrates were remarkably industrious, going from house to house, busying themselves, and persuading the people from hearing Mr. Muirson, and threatening all those with punishment and imprisonment who would go to hear him. Mr. Muirson describes their opposition in these words:—"One of their magistrates, with some other officers, came to my lodgings; and, in the hearing of Col. Heathcote, and a great many people, read a paper; the meaning of which was, to let me know that I had done an illegal thing, in coming among them to establish a new way of worship; and to forewarn me from preaching any more. And this he did by virtue of one of their laws, the words of which, as he expressed them, were these: '*Be it enacted*, &c. *That there shall be no Ministry or Church Administration entertained, or attended by the inhabitants of any town or plantation in this colony, distinct, and separate from, and in opposition to, that which is openly, and publicly observed, and dispensed by the approved minister of the place.*' Now, whatever interpretation the words of the said law may admit of, yet we are to regard the sense and force they put upon them, which is plainly *this*—to exclude the Church from their government, as appears by their proceedings with me; so that hereby they deny a liberty of conscience to the Church of England people, as well as to all others who are not of their opinion; which being repugnant to the laws of England, is contrary to the grant of their charter." I think it may not be improper here to remark, that this mode of procedure was conformable, in some degree at least, to what took place at Salem in 1629, as the reader may see in the New-England memorial, page 82, and onwards. In 1629, an Independent or Congregational Church was fabricated. Three ships, it is said, came over this year to Salem. Some of the new comers made known to the inhabitants their wish to settle a reformed congregation. Accordingly "the 6th of August was pitched upon for their entering into a solemn covenant with God, and one another, and also for the ordaining of their ministers." Articles of faith and covenant were made out for thirty persons, who were to begin the work. When the 6th of August came, the confession of faith and covenant being solemnly read, the forenamed thirty persons did solemnly profess their consent thereunto, and then proceeded to the ordaining of Mr. Shelton, pastor, and Mr. Higginson, teacher of the Church there. "Mr. Bradford, (the memorial says) the Governor of Plymouth, and some others with him, coming by sea, were hindered by cross winds, that they could not be there at the beginning of the day; but they came into the assembly afterward, and gave them the right hand of fellowship, wishing all prosperity, and a blessed success unto such good beginnings." *Query*—Did these thirty men and the Governor, at this time form a spiritual, or a civil society?

If the former, is it necessary to send ordained missionaries into the western world, in order to organize and establish the Church of Christ there? Have not thirty honest lay-men in New Connecticut as much power to ordain, and *make* a minister of Jesus Christ, as the same number of honest men in Salem? With those who came over in these three ships to Salem, in 1629, were two Mr. Browns, men of note, who did not approve of this mode of procedure as to the formation of a Church; had the audacity to call the members of this new formed society separatists from the Church of England, and therefore did not join with them; but introduced the use of the book of common prayer. For this conduct they were called to an account, and were informed by the Governor "that New-England was no place for such as they, and therefore he sent them both back for England at the return of the ships the same year."—Page 85. From this it appears that the good people of Stratford had, at least, some governmental precedent as to their manner of treating Mr. Muirson, and the Church people of Stratford. "But these methods which the Independents used, (says Dr. Humphreys) were so far from hindering the people from resorting to the Church service, that greater numbers came, and other towns sent and invited Mr. Muirson to visit them; particularly the people of Fairfield requested him to perform divine service among them; but the Independents refused him and the people the use of the meeting-house, though on a week day. But a gentleman, the chief person in the town, invited them to his house;—a great congregation met there, and Mr. Muirson baptized a large number. *[To be continued.)*

VISION OF DANIEL.

[*Continued from page* 211.]

HITHERTO the Vision exhibits events that are past, and therefore easily explained:—But now we proceed to those which are future, and consequently we can only form conjectures concerning them.

I beheld till the thrones were cast down, and the Antient of days did sit; whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the firey flame, and his wheels as burning fire. A firey stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld then because of the voice of the great words that the horn spake. I beheld even until the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. The Antient of days, is a character by

which the Almighty is frequently designated in the bible; and if we should so understand it here, we should probably do right, especially when there are so many other marks of glory, majesty, and power, here ascribed to him, as the *burning thrones*, the *firey wheels*, and the *thousands* that minister before him. Nevertheless it may be understood of some most exalted human being, who is to be the instrument in God's hand, of bringing about the event intended to be pointed out in the vision, which does not appear to be the day of judgment, as at first view we might be tempted to think; but only the judgment and ove rthrow of unrighteous power on earth, in order to introduce the reign of Christ, and the millenial state.—This may look like a forced construction, when it is admitted that by *the Antient of days*, we may understand the majesty of God, and that the prophet saw the *judgment set, and the books opened.* Yet we are to consider that it is usual in the word of God to describe one thing in terms suitable to another that is like it. In the present case, the condemning and sentencing of unjust power to destruction, is a transaction very similar to what will take place in the final judgment, when the power of death and hell will be destroyed. Hence it is described in terms suitable to that event. This exposition is rendered more probable by considering what is the consequence of the judgment as pointed out in the vision. The beast to which the horn belongs is destroyed, and his body given to the burning flame; while the other beasts have their dominion taken away, but their *lives are prolonged for a season and time.* As the beasts in the vision all the while represent the temporal power of particular nations, it would be unnatural to suppose that the destruction here spoken of can have reference to any thing but the temporal power of men on earth, differing only in degree from the destruction which already hath overtaken the other beasts, being more complete and entire, so as not to leave any traces of it remaining; which was not the case with those other persons represented in vision, for many of their institutions and laws continue in force even unto this day, as constituent parts of the system of the jurisprudence of several nations;—and thus their lives are prolonged for a season and time, though their dominion is taken away. By whose instrumentality this destruction is to be effected is known only to God: we therefore pass to the concluding part of the Vision.

I saw in the night visions; and behold one like the Son of Man came in the clouds of Heaven, and came to the Antient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that all people, nations, and languages, should serve him. This dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. The kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the Saints of the Most High, whose

kingdom is an everlasting kingdom, and all dominions shall serve and obey him. As this taking of the kingdom by the Saints of the Most High, appears to be an event subsequent to the judgment of the little horn; it confirms what has been advanced on that point, that it cannot be understood of the general judgment. Kingdoms and dominions, which are here represented as serving and obeying the Son of Man, will cease to have existence after the general judgment. Hence we may conclude, that this part of the Vision is to be referred to the *Millenium*, which is to take place subsequent to the downfall of Anti-Christian power, or the little horn; which, as it hath been shewn, must be understood to mean the Papal usurpations. How long after the destruction of this power before the Millenium is to commence, the Vision doth not indicate. But at some period or another, it sufficiently shews, that the whole world will become Christian. All people, nations, and languages, will bow before the Son of Man;—all earthly power shall be obedient to the dominion and authority of the Gospel;—a dominion which shall never cease until the end of the world. Under this dominion there will be no more changes and revolutions: wars will cease, and men will enjoy the greatest possible earthly happiness. Such is the conclusion of that wonderful chain of events represented in Vision to the Prophet, and left on record for our meditation and instruction, *on whom the ends of the world are come.* Without being over curious in our enquiries, which some seem to have been, *how*, *when* and *where* this happy state is to commence, we should be contented with knowing that it will commence in God's good time, and adore his wisdom and goodness in making it known unto us for the confirmation of our Faith, and our consolation under a sense of the many calamities and miseries which we see men daily bringing on one another, by their injustice, oppression, and wrongs; for we believe that the time is coming when these things shall cease, even here, on earth, as a prelude to the more glorious rest and joy in Heaven, where there will be no wrong nor violence, no pain nor sorrow; but peace, harmony, and complete felicity.

FOR THE CHURCHMAN'S MAGAZINE.

Watchman! what of the night?—Is. xxi, v. 11.

FROM THE ANTIJACOBIN REVIEW, NO. 46, P. 440.

Dr. REES' CYCLOPÆDIA.

TO THE EDITORS.

Leicester, April 16, 1802.

GENTLEMEN,

HAVING observed the zeal and care with which you watch those who, in a subtle and insidious manner, attempt to propagate false and dangerous principles, I trust that you will

not deem me impertinent to notice the number which has appeared, of Dr. Rees' Cyclopædia.—Remembering the means which the Continental philosophers used for diseminating their pernicious doctrines, I cannot but fear that the Doctor has the same plan in view, and purposes to undermine the most important truths, and to play with the scriptures, in order to introduce his own system. And this appears the more dangerous, because common readers, nay, people in general, are not always aware that, in purchasing a Dictionary of arts and sciences, they are unwittingly furnishing their libraries, and their children, and their children's children, with the deadly doctrines of Socinianism, laid down in the most subtle forms; and in fact, are purchasing the marrow of treatises which, had they appeared in a separate state, and for their avowed purpose, they would have rejected with abhorrence. The danger and mischief are, perhaps greater than at first we are led to suppose; for let it be considered, that every time our youth, &c. take down a volume to inform themselves upon any important subject, some error of Socinianism meets their eye, in a shape that does not alarm them, and at a time, when they are unguarded and not aware of the insidious attack.

The manner in which such writers as Dr. Rees intrude their systems, is also worthy of notice, as unfair, unmanly, and dishonest. If they think it necessary to notice the theological views of any person or party, integrity calls for their producing the opposite arguments, that the reader may compare both sides, and judge for himself; but, on the contrary, the Dr. brings the whole artillery of his sect, without ever hinting how often his cannon has been spiked; leaving his pursuers in the dark respecting the side of the question which he does not wish them to adopt. Now this is unfair dealing toward his reader, inasmuch as he wilfully deprives him of information which he had a right to expect; and it is also a cowardly mode of propagating any sentiment. If you will take the trouble of looking to the word *accommodation*, you will, I think, see the truth of what I have said. There he introduces the dissertations of Van Hemert and De Vos, evidently not to explain the meaning of the word *accommodation*, but to assist the enemy of mankind in his attacks, by putting us off our guard, under the idea, that the devil is only an imaginary being, and, consequently, that St. Paul, in exhorting us to resist him, and St. Peter, in reminding us to be sober and vigilant, because our adversary, the devil, &c. are only, in fact, amusing themselves and playing upon our feelings, by a most serious and solemn description of non-entities. But, I trust, we are not ignorant of Satan's devices; and it would be well if Dr. R. instead of pleasing himself by holding up such ingenious quibbles, would consider the mischief he may do, and hesitate before he labour to establish such falsehoods, lest, peradventure, he be found fighting against God. I quote a few lines —"Does the belief of such an enemy of mankind at all contribute

to promote that integrity, and that sanctity of heart and conduct, which the Saviour came to establish? or, is not this notion rather calculated to fill the weak and superstitious with vain terrors?" —"For this reason," says this Professor, "the Apostles, though they did not contradict the popular notion, took care to obviate its pernicious consequences, by always representing the devil as vanquished by Christ;"—and so on. This, and the whole extract in the Cyclopædia, brings into my mind a sermon which was preached in a neighbouring market-town, and for such, the Curate, who delivered it, was justly ejected from that situation. It was on the parable of the tares and the wheat; and, if I mistake not, was a copy from Dr. Disney; in which this sentence occured—"There are not two doctrines more unfriendly to religion and morality, than that of an invisible being opposing the counsels of God, and tempting men to sin, and the other of a vicarious sacrifice, &c." setting forth further, the absurdity of supposing that any one will be saved by a *man* who died 1700 years ago, in Judea. Do we not perceive a similar complexion and tendency in Dr. Disney, or be he who he may, and Dr. Rees?—may we not expect that he will propagate his whole system in the same dangerous manner? The caution at the close is hypocritical and artful.

If you should deem it of sufficient importance to notice, in your review, you might be doing an essential service to the public, by placing them on their guard, and preventing many, at least, from purchasing a work which will only tend to furnish their posterity with poison of the most fatal nature. Pray, at least, excuse this intrusion. I am,

Gentlemen, your obedient humble
Servant,
W. W.

P. S. The very means of my seeing the number I refer to, may shew the importance of noticing the subject. A gentleman, a grazier, in this neighbourhood, wishing to purchase a Cyclopædia, without apprehending any thing amiss in the publication, ordered the first number; on looking into which, I discovered and pointed out the evil, which I do not doubt will be spread through the whole work.

MR. LOCKE's PRINCIPLES.

I AM ready (says the remarker) to acknowledge the great talents and good intentions of Mr. Locke; but I much fear his works have contributed to the production of those detestable doctrines (political as well as metaphysical) which have shaken every government in Europe, and deluged with blood many of its finest provinces.

Of the soundness and safety of Mr. Locke's principles, no man, I suppose, is a more competent judge than the present Bishop of Rochester, (Bp. Horsely) whose learning and talents have made him at once the terror and envy of our modern philosophers. The following are his sentiments as expressed in his late charge. Speaking of the men of science in France, he says,—"When they embraced the metaphysics of the sage Locke, as they ever affect to call him, it was to apply them to a purpose to which the sage Locke himself, it must be owned, never perceived that they were applicable. More sagacious perhaps, in this, than their master, they saw that upon his principles, once admitted, it would be easy to build a theory of mind which would make the immaterial principle as unnecessary in the microcosm of man, as it was, according to their distorted Newtonianism, in the universe; reducing all the phœnomena of sensation, thought, reason, intellect, to a mere *system of vibrations.*"—[*See the Anti-Jacobin Review, No.* 47. *P.* 63.]

Perhaps some of our readers may not be able to comprehend the meaning of the deep philosophical expression, "*system of vibrations.*"—We will therefore take the liberty of laying before them a few quotations from Belsham's Philosophy of the Mind, that they may see how very informatory and illuminating our modern Magi are, and how much benefit may redound to Christianity from the study of such learned productions.

Mr. B. says—"The manner in which sensations, ideas, and muscular motions are excited by *vibrations*, and the nature of perception, are mysteries which still remain wholly unexplained."

But to account for perception is not all which "vibrations" have to do, according to this theory. They ought to account for all our ideas or conceptions, numberless as they are, no less than our sensations. A sensation, say the modern materialists, is the feeling excited by an external object acting on an organ of sense. The idea is the thought or conception which the mind is able to form of that object when it is removed. The cause of both these is the same. A vibration in the brain causes the perception of the object when it is present; a vibration in the brain causes the conception or idea of the object when it is absent. What should make us think it present in the one case, and absent in the other? Oh! says Mr. Belsham, the vibration in the first case is strong, in the second, weak. Indeed! a difference in the degree of the cause might make a difference in the degree of the effect; but it is rather unusual that a difference in the degree of the cause should make a total difference in the *kind* of the effect. I see an object in strong sunshine.—Here is a vigorous vibration. I see it in a less degree of light.—Here is a weaker vibration. I see it in every degree of light, till it vanish from my sight, and till there is no vibration at all. A strong vibration is a sensation; a weak vibration is an idea. We desire these pretended philosophers to inform us at what stage of this

process the sensation ceases to be sensation, and becomes idea. For here are all degrees of vibration, from the strongest to the weakest, and yet in common apprehension it is perception, or in Mr. B's language, sensation, all the while.

In chap. 3, sec. 2, Mr. B. says—"The medullary substance having once vibrated in a particular manner, does not return entirely to its natural state, but continues disposed to vibrate in that manner rather than another." Again, in the same section, Mr. B. says—"Vibrations may be revived not only by the repetition of external impressions, but by their association with each other." To talk of vibrations in the medullary substance of the brain, following one another according to the relations of contiguity, causation, or resemblance, (as our author does) is perfectly unintelligible. He adds, "Of vibrations which have been associated together a sufficient number of times, if one be excited it will excite all the rest: this hypothesis affords an excellent solution to the theory of the association of ideas." Thus he makes the theory of association stand as the ground of the theory of vibrations, and the theory of vibrations stand as the ground or solution of the theory of association. After this manner, it is a very easy matter to prove or solve any thing.

There are three classes of mental operations, which are generally accounted different: 1st, perception, which has reference to time present; 2d, conception, which has no reference to time at all; 3d, memory, which has a reference to time past. For example; 1st, I see a white horse: this is perception. 2d, I think of a white horse; I have an image of a white horse; so to speak, in my mind, without any reference to time or place: this is conception. 3d, I remember that I saw the horse yesterday. But Mr. B's theory accounts for these operations thus: 1st, I see the horse, because a strong vibration is excited in my brain. 2d, the same vibration, but weaker, happens to be excited afterwards. One would think that on this account I should see the horse again, but more faintly: No, I only think of him now. 3d, the same vibration happens to be excited again, more weakly than the first time; but whether more weakly, or more strongly than the second time, the philosopher says not. Well—what is the consequence this time? Whether do I see the horse, or only conceive him? Neither—I remember that I saw him yesterday.

Quere. Will such a philosophy of materialism, reducing the rational soul to organized matter, lead us to present or future happiness, to the fear and love of God here, and to the enjoyment of his beatific presence hereafter? Will it tend to promote the social virtues—or will it not tend to encourage selfishness, and to justify the unrestrained indulgence of every inordinate passion? To such philosophers the words of the Apostle are truly applicable—"They became vain in their reasonings, and their foolish hearts were darkened—professing to be wise, they became fools."

If the wisdom that can save, worketh death, when imprisoned in an evil conscience; what will the wisdom that leads men astray from God, their Saviour, bring upon its votaries in the day when they are judged? Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he UNDERSTANDETH AND KNOWETH ME, that I am the Lord who exercise loving, kindness, judgment, and righteousness in the earth".—[*Jer.* ix. 23. 24.]

TO HONESTUS.

[*Continued from page* 188.]

HONESTUS' question is proposed under two different forms.—The first is,

"How are the invitations and calls to sinners with which the Scriptures abound, and the solemn declarations, that God hath no pleasure in the death of sinners, but that they would turn and live, reconcileable with [to] their being left of God to go on in sin and perish?" The second is,

"If God be as desirous of the return and salvation of sinners, as those strong expressions (particularly in Ezek. ch. xxxiii. 11.) intimate, what reasons are there assignable why HE, in whose hands all hearts are, and for whom nothing is too hard, and with whom nothing is impossible, doth not convert them to himself, provided the atonement be infinitely full?"

Before we enter upon a solution of this question, it may not be improper to acquaint our readers that we have no knowledge of the answer referred to in the Evangelical Magazine, and therefore disclaim every idea of treating the subject polemically, as we are fixed in the purpose of advancing nothing but "words of truth and soberness," independent of any sectarian or schismatic doctrines whatsoever.

This being promised, and supposing that Honestus' name and intentions coincide, we will take a view of the question in its first form. "How are the invitations," &c.

As "God hath never left himself without witness" of the gracious designs of his Providence, "giving us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness," and thus affording us the good things of this life with a munificent hand; can it be imagined, after all this provision for the "outward man," that he hath not made a suitable provision for the "inward man;" that amidst the abundance of things temporal, there should be a scarcity of things that are eternal?—No. We have in connection the divine promise of the life that now is, and also of that which is to come. God hath given us his only Son, Jesus Christ, and with him will he not assuredly give us

all things? Then when God presents us with his favours, to get any good from them, we must *receive* and *use* them with thankfulness. In obtaining and using the good things of this life, as well as those of the life to come, we must be "fellow-workers with God;" we must not "labour for the food that perisheth;" we must "labour for that which endureth unto everlasting life." Without our own exertions, no more shall we be put in possession of the one than of the other. It is equally true of both, that "Paul may plant and Apollos water, but God giveth the increase." Without planting, and without watering, there is no promise of increase. God hath graciously promised, that there shall be "summer and winter, seed-time and harvest, to the end of the world;" yet, if "the sluggard will not plough" in the spring, "by reason of the cold," he shall not rejoice in the harvest; and in the winter hunger shall come upon him "like an armed man."—"Go to the ant then, thou sluggard, learn her ways and be wise." Creation is a school in which we may learn the ways of God to man. Deductions and metaphysical reasonings concerning the doctrine "of repentance and remission of sins," may as soon lead to error as to truth;—but if we ask the furrows of the field, if we ask the drops of rain, and the winds of God, they will plainly tell us, that if we "desire to reap in mercy, we must break up the fallow ground of our hearts and sow in righteousness."

God hath at sundry times and divers manners declared by his prophets, that "he has no delight in the death of a sinner, but rather that he turn from the error of his way and live." The Apostles had it in charge to preach "the doctrine of repentance, and remission of sins to all nations, beginning at Jerusalem." And our blessed Redeemer (St. Luke ch. 15.) concludes the parable of the lost sheep with these ever-memorable and heart-cheering words—"I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." The parable of the lost piece of silver, he concludes in similar language—"I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." But lest the doubter, who desires to have the way of salvation made easier or different from that appointed by infinite wisdom and mercy, should not be satisfied with these illustrations of the subject, our Lord immediately subjoins the parable of the prodigal son. A parable every way worthy of him, who "spake as never man spake"—a parable worthy of our most grateful remembrance and devoutest meditation—because in it is contained the gracious "DOCTRINE OF REPENTANCE AND REMISSION OF SINS."

Repentance and remission of sins, are the Jachin and Boaz of the Christian's Temple of Hope: by God himself they are placed near to one another, just only room for the worshipper to pass between them to lay hold of the horns of the altar. "The

means of grace and the hopes of glory," which God has thus "united, let not presumptuous man undertake to put asunder."

True it is, God's ways are not as our ways, nor are his thoughts as our thoughts.—"He created man perfect, but he hath found out many inventions;" but none of his discoveries could point out how God was to be reconciled to sinful man, and how man might be rendered an object of the divine favour.—The mystery of reconciliation originated with God—and "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—He came to be a "Prince and a Saviour, and to give repentance and remission of sins to Israel." The purpose of his mission is daily progressing to perfect completion, and "unto every one of us is given grace according to the measure of the gift of Christ." Of this grace, St. Paul is frequently quoted as an eminent instance. On this head let St. Paul speak for himself—"His grace which I received, was not in vain." There would have been no occasion for this remark, if he had not known of some who had received the "grace of God in vain," "not choosing to retain God in their knowledge." But "I laboured," says the Apostle, "yet (disclaiming all merit) not I, but the grace of God which was with me."—Again, he says—"Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."

As often as God promises a favour, he enjoins a corresponding duty. The divinely inspired Apostle, who said, "it is not of him that willeth, nor of him that runneth, (as a debt due to merit) but of God that sheweth mercy," said also, "This is a faithful saying; and these things I will that thou affirm constantly, that they who have believed in God, might be careful to maintain good works. These things are good and profitable unto men."

Of "men's going on in sin till they perish," we may warrantably say, it is neither more nor less than cause and effect: "going on in sin" is the cause, "and perishing," the unavoidable consequence. "Because sentence against our evil deeds is not speedily executed, the hearts of the sons of men are fully set in them to do evil. And such is the long suffering of God toward sinful men, that he suffers the "tares and the wheat to grow together until the harvest," as he permitted the ancient Canaanites to remain in their land "until the cup of their iniquity was full." And if in consistency with moral agency, and consequent amenability, God "visits the sins of the fathers up-

on the children, to the THIRD and FOURTH generation of them that hate him; and shews mercy to THOUSANDS (of generations) of them that love him and keep his commandments;" what ought we to do but meekly to repent of our transgressions, "take words with us and go to the house of the Lord;" and say, "enter not into judgment with thy servant, O Lord," "God be merciful to me a sinner." To the penitent thief, praying, "Lord remember me when thou comest in thy kingdom," the Redeemer promised, "To day shalt thou be with me in Paradise;" but to the impenitent, and consequently prayerless sufferer, no such promise was vouchsafed; his condition of mind did not admit of it; Jesus could no more give him a promise of grace and mercy than he "could do many mighty works" in certain parts of Judea, "because of the people's unbelief."—Not that their unbelief "shortened his arm, or weakened his hand," but that according to the immutable laws of truth and holiness, it rendered them unfit subjects for him to *work* among. By the covenant of grace, in the blood of the Redeemer the penitent is entitled to pardon and peace, but the impenitent by his impenitency rejects that method of salvation, and standing on the footing of his works, judges the blood of the covenant an unholy or common thing, and therefore the just judge of all the earth treats him as he desires to be dealt by. And "shall not the just judge of all the earth do right?" Though mercy and truth continually stand before his face—yet justice and judgment are the habitation of his throne."

[*To be concluded in our next.*]

FRAGMENTS, ANECDOTES, REMARKS, &c.

THINGS SACRED AND PROFANE.

MR. MEDE predicts, that the little regard to the distinction between things *sacred* and things *common*, will most surely bring down judgments upon the Protestant Churches, which are all more or less guilty of this sin.

THINGS VALUABLE.

A YOUNG Saint; an old Martyr; a religious Soldier; a conscientious Statesman; a great man courteous; a learned man humble; a woman loving silence; a friend not changed with prosperity; a sick man cheerful; and a soul departing with comfort.

WHEN Oliver Cromwell first coined his money, an old Cavalier, looking upon one of the new pieces, read this inscription on one side, *God with us*; on the other side, *The Commonwealth of England.* "I see (said he) God and the Commonwealth are on *different sides.*

CONTEMPT OF THE CLERGY.

TO their enemies and despisers, the Clergy may address the words of Moses to Korah and his company—"*What are we? Your murmurings are not against us, but against the Lord.*"

The Infidels and the Coraites triumphantly say: "Come, let us kill him, that the inheritance may be ours"—"let us take to ourselves the houses of God in possession." Come, say they, let us blacken the character of every Ecclesiastic, especially those of the Apostolic order; let us rob them of their good name, ridicule their doctrine, lightly esteem their acquirements, deprive them of any *permanent maintenance, but hire them by the Sunday, and that only as a preparatory step to their final extinction.* Then our consciences will be freed from their impertinent remarks upon our conduct; we shall, without interruption, do as we please—enjoy the fulness of liberty—"*our tongues are our own*"—no more shall Priest-craft have dominion over us.

ON THE PRETENDED *EVANGELISM* OF THE PRESENT DAY.

"AT the close of the 18th century let us not rake from its ashes the spirit of Calvin, scowling with the moroseness of fanaticism; forever lowering over the infernal abyss, and scattering fire and brimstone in the paths of harmless pleasantry. Let us not conjure up this spirit from its repose, in order to eclipse the spirit of Jesus, bright, serene, unclouded, benign, and cheerful; indulgent to human frailty, comforting the weary and the heavy laden; friendly to innocent pleasure, and adverse to that sensual apathy, and that haggard superstition, which would strip vivacity of its playfulness, and sprightliness of its smile.

"The general complexion of human life is sufficiently melancholy, without any artificial expedients to cover it with more dismal hues. It is more necessary, and a more sacred duty, to seek for balm, with which to soothe the afflicted, than for sorrows, with which to depress the innocently happy. If we plant the cypress, and other emblems of grief, among the habitations of the dead, there is no reason why we should not permit the voice of gladness to be heard in the chambers of the living."

A. J. R.

MARRIED,

On Thursday, the 5th ult. Mr. *Jonathan Spencer*, to Miss *Nelly Robinson*, both of Talbot County, Md.

DIED,

On the 3d ult. at his *farm*, in Queen Anne County, Maryland, *Charles Frazier*, Esq. late Speaker of the House of Delegates; much regretted by his relations and friends. As a citizen, he was enterprising and useful; and as a public character, *patriotic*.——In New-Fairfield, the Wife of Mr. *Jonathan Buckley*, aged 52.

☞ *We are sorry we are not able to insert the whole of the piece* "To HONESTUS," *in the present Number of the Magazine. The remainder however, shall appear in our next.*